A Rhetorical Study of Selected Verses in the Glorious Quran

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الخلاصة

هذا البحث هو دراسة بلاغية لبعض النصوص القرآنية المختارة. وهو محاولة لالقاء بعض الضوء على بعض الاساليب البلاغية.ويهدف كذلك لكشف الوظائف التعبيرية والتصورية لمختلف الجوانب البلاغية الاساسية للبنية البلاغية للنصوص الدينية. تفترض الدراسة ان المعنى في هذا نصوص بسيطا و مؤثرا في عقول وقلوب المستمعين والقراء بسبب الاسلوب البلاغي الذي تضمه هذه اللغة. تبدأ الدراسة بعرض فكرة مختصرة عن البلاغه وعلاقتها بالتداولية. تعرض الدراسة كذلك الاساليب البلاغية للكلام وخاصة تلك المستخدمة في النصوص الدينية. تنتهي الدراسة بتحليل بعض النماذج من الايات القرآنية المختارة.

كلمات مفتاحيه:القران الكريم, البلاغة, ألتداولية, الاساليب البلاغية للكلام ...

Abstract

This paper is a rhetorical study of some selected Quranic texts. It is an attempt to shed light on some of the rhetorical devices. It also aims to reveal the expressional and imaginative function of various rhetorical aspects that are basic in the structure of religious texts. The study hypothesizes that in such texts, the meanings are plain and disposed to affect the minds and hearts of listeners/readers together due to the rhetorical style such language has. It starts with a brief idea about Rhetoric; its relationship with pragmatics. The paper also deals with figures of speech and Tropes, especially those used in religious texts. The paper ends with an analysis of some selected Quranic verses taken as representatives.

Key words: Quran, Rhetoric, Pragmatics, schemes, tropes ...

1 Rhetoric

1.1 Historical Background

Rhetoric enjoys a vital role in our social life as language users. Rhetoric has its roots in the culture of Greece and Rome as a system of persuasive techniques and it is defined as "the ability to see, in any given case, the available means of persuasion". Rhetoric is, then, a persuasive use of language. This discipline flourished by the appearance of Aristotle's Rhetoric in the 4th century (BC.).

Aristotle made a distinction between three main modes of persuasion: (a) Appeal by reason (i.e., Logos), (b) Appeal by ethics (i.e., Ethos) and (c)

Emotional (aesthetical) appeal (i.e., Pathos)

In Arabic, rhetoric is principally concerned with a given lexical item and its connotations. Arabic rhetoric is exploited as a means for an effective communication. Arabic rhetoric witnessed a new start by the publication of الجرجاني's (died in 474 H.) famous books; (اسرار البلاغة) "The Secrets of Rhetoric" and (دلائل الاعجاز) "Miraculous Evidences" (Abdul-Raof, 2006: 47). Generally speaking, الجرجاني is considered the first who put the essence of this discipline, showed its benefits and organized its arts. Arabic rhetorical studies have presented a well-defined theoretical form which covers three independent yet interrelated disciplines: علم المعاني (meaning and word order, i.e. syntax), علم البيان (figures of speech), and علم البديع (embellishments) (Abdul-Raof, 2006: 15). These three disciplines have been used

interchangeably until السكاكي (n.d.: 119-207) has shown this distinction. القزويني (n.d.: 477-555) lists some of the figures of speech that are related to the Schemes such as mushakala (=homophone), pun, exaggeration, antithesis, inversion, pairing, pluralization, comparison, balance, ...etc. This has a great role in organizing Arabic rhetoric (Abdul-Raof, 2006: 15).

Rhetoric enjoys a vital role in our social life as language users. It is an invaluable means for language users which is useful to praise something or someone or pass a scornful remark upon your political opponent. It is also advantageous in refuting claims or substantiating arguments. Rhetoric can influence our judgments as addressees. As an influential linguistic device, rhetoric is vital in eulogies, elegies, diatribes (=strong criticizing speeches), and harangues (=angry speech, lecture). This can be seen in religious and political debates during the first and early second Hijrah centuries. This has made rhetoric a necessary linguistic tool for effective speeches and the mastery of eloquence in Arabic discourse (Ibid.).

Summing up, it can be said that rhetoric is an argument designed to persuade a specific audience. It utilizes language to catch the attention of people and alter their assessments and decisions via both argumentative appeals and rhetorical figures of speech (Dave, 2008: 2).

1.2 Rhetorical Pragmatics

Walton (2004:21) defines the term rhetorical pragmatics stating that it is a proposition utilized to conduct an aim in an argument or making our language more effective in a certain context via using figures of speech.

Booth (2004:31) goes in line with Walton indicating that the essential concern of rhetoric is how to implement the most effective language to express a thought in a given situation, and then to alter its expressions to suit different situations. Hence, many linguistic choices are obtainable in rhetoric to communicate thoughts ranging from explicit to implicit and from argumentative to figurative expressions. Speakers and Writers rely heavily on rhetoric to produce reasonable emotion in an audience (pathos), to show a trustworthy character (ethos), and to give the available facts and arguments (logos) (Walton, 2007:18).

1.3 Figures of Speech

Propositions may be conveyed in various ways. Using figures of speech is one of these ways. These may include simile, metaphor, overstatement, understatement, pun, etc.

According to Levinson (1983: 110), these rhetorical figures of speech deviate from the norm by flouting (a) maxim(s) of conversational interaction.

Arabic rhetoric is categorized into three: المعاني, البيان and البديع. Nonetheless, there are two types of figures of speech according to Western rhetoric: Schemes and Tropes. The present study will adopt the western classification in this respect. Figures of speech in the schemata mode entails to deviate from ordinary arrangement of words or pattern. The typical word order or even the pattern is altered through the use of repetition, ellipsis, simile, metaphor, …etc. In the tropic mode, a figure of speech, on the other hand, necessitates a kind of deviation from the norm and major word significations, such as hyperbole, pun, …etc (MacQuarrie and Mick, 1996: 425).

A trope designates using language in a figurative way and for rhetorical goals. It takes words away from their literal meanings or uses. For instance, addressing someone with the phrase "*lend me your ears*" can mean "*listen to me for a moment.*"

Following are the most common figures of speech and their employment in the Glorious Quran.

1.3.1 Simile (التشبيه)

Simile is often described as an explicit comparison. The two compared things are different but similar in one aspect. So, it is often termed 'similarity in dissimilarity'. The words "like" or "as" is utilized in instances of simile. For example, the simile found in Wordsworth's Daffodils:

(1) I wandered lonely **as** a cloud.

Crystal (1992: 354) states that simile is a figurative expression which makes an explicit comparison, typically using the words *'like'* or *'as'*), as in:

(2) It rains like the wind.

The Glorious Quran is pregnant with instances of simile:

(3) " أَلَمْ تَرَ كَيْفَ ضَرَبَ اللّهُ مَثَلاً كَلِمَةً طَيِّبَةً **كَشَجَرةٍ** طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاء"

(إبراهيم: 24)

"See you not how Allah sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high)." (Al-Hilali and Khan, 1996: 331)

Here, the good 'word' is being compared to the good 'tree' via the comparison device 'كـ' (= as). The good word once uttered will be constant in the minds and hearts of the receivers and will continue that way in future.

" وَيَا قَوْمِ لاَ يَجْرِمَنَّكُمْ شِقَاقِي أَن يُصِيبَكُم **مِّثْلُ** مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِّنكُم بِبَعِيدٍ" (4)
(هود: 89)

"And O my people! Let not my Shiqaq cause you to suffer the fate similar to that of the people of Nuh (Noah) or of Hud or of Salih (Saleh), and the people of Lout (Lot) are not far off from you!" (Al-Hilali and Khan, 1996: 299)

This Quranic verse carries a comparison between the suffering of the people of the Prophet Muhammed (ﷺ) and the people of other antecedent Prophets (Δ). The comparison is held through the use of مثل (=like) which entails a case of a simile.

" إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا _ إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا" (5)
(النساء: 10)

"Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!" (Al-Hilali and Khan, 1996: 107)

This text conveys an *implicit* comparison between the conduct of "those who eat up the property of the orphans" depicting their situation as if they are eating a fire in their bellies. Since there is no explicit particle of comparison, this can be said to be a case of metaphor.

1.3.2 Metonyms and Synecdoche (الكناية والتوريه)

Metonymy is used to avoid the explication by using an attribute of an object associated with it to describe that object (Ameen, 1994: 207).

A metonym, as defined by Crystal (2003: 291), is a figure of speech where an entity is replaced by a name of an attribute of that entity. However, metonymy is seen by Yule (2006:108) as a relationship that holds between two lexical items based plainly on a close link in daily experience. Such link is based on a "container-contents" relation (can / juice, bottle/

water) or a "whole- part" relation (house / roof, car / wheels) or a "representative-symbol relationship" (the President / the White House, king / crown). Hence, metonymy is a non-literal use of language where an object is used to refer to another that is associated with in some way (Hurford et al., 2007: 338).

Synecdoche, on the other hand, is identified by Matthews (2007:396) as a figure of speech in which an expression that denotes a part is used to refer to the whole, for instance: '*all hands on desk*' can mean '*all men on desk*'. In a synecdoche, the whole can be used for the part, the general for the special or the special for the general, for instance, a '*Croesus'* instead of a '*rich man*' or '*ten sails*' instead of '*ten ships*'.

In (6) below, the word 'البيت' (=the house) refers to (الكعبة المشرفة) (=the sacred Ka'ba); in (7), the word (الكتاب) (=the Book) refers to (القران الكريم) (=the Glorious Quran).

(6) "... إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَآئِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ "
(البقرة: 158)
"Verily! As-Safa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah. So it is not a sin on him who perform Hajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah)…" (Al-Hilali and Khan, 1996: 32)

(7) "نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقاً لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَاةَ وَالإِنجِيلَ" (آل عمران: 3)
"It is He Who has sent down the Book (the Quran) to you (Muhammad SAW) with truth, confirming what came before it. And he sent down the Taurat (Torah) and the Injeel (Gospel)." (Al-Hilali and Khan, 1996: 67)

Another metonymical use is seen in the following Quranic verse:

(8) "مَّا الْمَسِيحُ ابْنُ مَرْيَمَ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلاَنِ الطَّعَامَ انظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الآيَاتِ ثُمَّ انظُرْ أَنَّى يُؤْفَكُونَ" (المائدة: من الايه 75)
"The Messiah [Iesa (Jesus)], son of Maryam (Mary), was no more than a Messenger, many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddiqah [i.e. she believed in the words of Allah and his books]. They both used to eat (as any other human being, while Allah does not eat)…" (Al-Hilali and Khan, 1996: 158)

1.3.3 Euphemism (التلطيف)

Euphemism is the use of a vague or indirect expression in place of one which is thought to be offensive, embarrassing or unpleasant (Crystal, 1992:128). It is used to substitute phrases normally connected to *death*, *disability*, *body parts*, *sexual activity*, and other functions . For example, the expression '*powder my nose*' is used instead of '*go to the toilet*', and '*pass away'* for '*die'*. Euphemism is created by the presence of taboo ideas and words. Thus, euphemism is the use of a word to replace a taboo word or serves to avoid unpleasant or frightening matters (Fromkin et al., 2003: 479).

To put it in another words, euphemism provides a way to speak about concepts that are *banned* from the public domain and removed from our conscious. It can be realized by *antithetical* means such as *circumlocution*, *abbreviation*, *acronym*, *complete omission* and *substitution*.

(9) (يوسف: 23) "... وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَن نَّفْسِهِ وَغَلَّقَتِ الأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ "

"And she, in whose house he was, sought to seduce him (to do an evil act), she closed the doors and said: Come on, O you." (Al-Hilali and Khan, 1996: 306)

Here, the text utilizes the expression 'راودته عن نفسه' (=sought to seduce him) instead of explicitly expressing the idea of having an amour (=illegitimate sexual relationship). The text euphemizes words related to sex in order to save the situation from the embarrassment originating from the explicit use of such words.

(10) (مريم: 20) "قَالَتْ أَنَّى يَكُونُ لِي غُلامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا"

"She said: "How can I have a son, when no man has touched me, nor am I unchaste?" (Al-Hilali and Khan, 1996: 404)

In this context, يمس (=touch) is a smartly euphemized term for "sexual intercourse" using the implication of the strategy of the part-for-whole. Having sex involves touching and the replacement of the expression has accomplished euphemism finely.

1.3.4 Metaphor (المجاز)

As a rhetorical pragmatic strategy, metaphor hinges upon breaking the maxim of quality. In metaphor, the convention of truthfulness is deliberately violated. It involves a comparison of two things. السكاكي (n.d.: 144-182) states that metaphor is a device used to show the similarity between the original meaning and the meaning which is employed to refer to, including some hints related to the original one. For example:

(11) Life is a walking shadow.

Here, 'life' is totally identified with 'shadow' as if 'life' is 'a shadow' itself. A comparison between two different entities like these seeks arousing imaginative interpretation of one in the light of the other. This is also emphasized by Ameen (1994: 202) who refers to metaphor as a sort of imagination in the Quran employed to express the mental state, psychological condition and concrete sense. Metaphor (= المجاز) joins familiar images or concepts with unusual ones and is a significant element of the "science of eloquence" (Firestone, 2011: 5).

Some common examples of qur'anic metaphor include describing the unbelievers to be unable to *hear* or *see*, meaning that they are incapable of *discerning* the truth, as in:
(12)

"... إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِن تَدْعُهُمْ إِلَى الْهُدَى فَلَن يَهْتَدُوا إِذًا أَبَدًا" (الكهف: من الاية 57)

"…Truly, We have set veils over their hearts lest they should understand this (the Quran), and in their ears, deafness. And if you (O Muhammad SAW) call them to guidance, even then they will never be guided." (Al-Hilali and Khan, 1996: 393)

The metaphor lies in the expression which indicates that the disbelievers have "veils over their hearts, heaviness in their ears", or they are covered with darkness, as in:

"...كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُم قِطَعًا مِّنَ اللَّيْلِ مُظْلِمًا..." (يونس: من الاية 27)   (13)

"Their faces will be covered, as it were, with pieces from the darkness of night…" (Al-Hilali and Khan, 1996: 274)

The word "مظلم " (=dark) possesses another realm and is used in a different way. "مظلم" is employed to depict the faces of those people who do not follow Allah's teachings and commit evil. The verse shows that those people who intentionally violate the right path of Allah () and cause bad things for others, their faces is compared to an awfully dark night.

1.3.5 Irony (السخرية)

Irony is defined as a difference between what one states and what they believe to be true, as in "What a sunny day!" when used during a storm (Xiang Li, 2008: 5). Attardo (2001: 165) defines irony pragmatically seeing that irony is a sub-strategy of a broader category of indirect speech acts that relies on conversational implicatures. It is a complex rhetorical pragmatic strategy, which engages speakers and hearers on various levels and occurs when we mean the opposite of what we say. For example:

(14) "Brutus is an honourable man." (Julius Caesar)

The use of Irony can be seen in number of Qur'anic verses:

"مِن دُونِ اللَّهِ **فَاهْدُوهُمْ** إِلَى صِرَاطِ الْجَحِيمِ" (الصافات: 23)   (15)

"Instead of Allah, and lead them on to the way of flaming Fire (Hell)." (Al-Hilali and Khan, 1996: 597)

The irony in both versions lies I the use of the verb هدى (=guide). This verb is used to guide for good or the benefit of the guided part, however, it is used her to guide people to Hell, torture and fire.

1.3.6 Pun (الجناس)

A pun is the employment of a word with two different senses ending in two interpretations of a statement. A pun is typically an instance of a lexical ambiguity. It is a substitution based on accidental similarities. For instance:

(16) How to make a home **run**.

An example on pun is taken from a piece of dialogue from Shakespeare's "Richard II " :

(17)

"Surrey thou liest
Dishonorable boy
That lie shall so heave in my sword,
That it shall render vengeance and revenge,
Till thou the lie – giver and that lie do lie
In earth as quiet as they father's skull"   [IV. i]

The Arabic equivalents for the English term "pun" are both جناس إضمار معنوي or as some call it جناس لفظي تام. But it's preferable to call it "التورية", because back to its root it is derived from the verb " ورى " means to hide something and show another. التورية is defined as a word which has two meanings: adjacent with clear reference , and far with hidden reference. The later is often intended. The faster that comes to the hearer's mind is the approximate meaning. The speaker aims at the far meaning but uses the near one to cover it (عبد التواب , 1967: 293).

التورية is a single utterance with two meanings either by correspondence or collusion. One meaning is close to the listener's mind, yet it is not intended. The other is distant, concealed and intended. The speaker deludes the listener, firstly, that he intends the near

meaning, and after speculation, it seems that he intends the far meaning. That's why التورية is also called ايهام means "delusion" (فيود, 2007: 144).

In the Glorious Quran, illustrations of التورية (=pun) can be seen in following verses:

(18)   (الروم : من الاية 55) "... وَيَوْمَ تَقُومُ **السَّاعَةُ** يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ **سَاعَةٍ** ..."

"And on the Day that the Hour will be established, the Mujrimun (criminals, disbelievers, polytheists, sinners) will swear they stayed not but an hour…" (Al-Hilali and Khan, 1996: 548)

The above example is a vivid illustration of الجناس. Repeating the same word ساعة with two senses (i.e., the first ساعة means "the doomsday", the second ساعة means "an hour of time") is considered an instance of الجناس. It is "antanaclasis" pun type.

"التورية" is found in the following Quranic verse:

(19)   (التوبة: من الاية 29)   "... حَتَّى يُعْطُوا الْجِزْيَةَ عَن يَدٍ وَهُمْ صَاغِرُونَ"

"…, until they pay the Jizyah with willing submission, and feel themselves subdued" (Al-Hilali and Khan, 1996: 248)

This is a strengthened by the implicit meaning, in which "hand" conveys the sense "to give", because, typically, giving is connected with hand. The intended meaning is " الذلة " (= humility) (الهاشمي, 1994, 378).

1.3.7 Rhetorical Questions (الاسئلة الاستقرائية)

A rhetorical question is a question which is unconventional because it expects no answer. Simply speaking, A rhetorical question (henceforth RQ) is asked for effect or to lay emphasis on some point discussed when no real answer is expected. For instance:

(20) Who cares? (=No one cares)

(21) If God be for us, who can be against us?

An RQ is a "figure of speech in the form of question that is asked in order to make a point, rather than to elicit an answer". So, it is a technique of using language persuasively and effectively in written or spoken form. It is an art of discourse.

From a pragmatic perspective, RQs have the "illocutionary force of an assertion of the opposite polarity from what is apparently asked". That is, and using Black's words (Black, 2006: 26), "a positive RQ has the illocutionary force of a negative assertion, and a negative RQ has the illocutionary force of a positive assertion." In addition to this, RQs often generate

conversational implicatures, and helps to confirm a particular claim or persuade others of one's viewpoint or belief.

Rhetorical question is one of the methods used in Arabic language to achieve a certain purpose. This type of question does not really mean interrogate, but to show another purpose rather than interrogation, for example: rebuking statement, or the like. Following are some examples taken from the Glorious Quran:

(22)   (الكهف: 72) "قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا"

" He (Khidr) said: "Did I not tell you, that you would not be able to have patience with me?" (Al-Hilali and Khan, 1996: 396)

The RQ stems from the fact that it does not invite the other part for an answer since what is desired here is to prove the speech. Al-Khidr wishes to certify the fact that he told the addressee (Musa pbuh) that he Musa (pbuh) would not be able to have patient with him.

(23)

"... من ذا الذي يشفع عنده الّا بأذنه..." (البقرة: من الاية 255)

"Who is he that can intercede with Him except with His permission?" (Al-Hilali and Khan, 1996: 57)

One of the RQ meanings is reporting. Reporting is of two kinds: either it means achieving, or it means making the addressee state what he knows. Here, it is essential that what the addressee is made to state should proceed the RQ:

(24)

"هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ" (المطففين: 36)

"Are not the disbelievers paid (fully) for what they used to do?" (Al-Hilali and Khan, 1996: 824)

The part of the sentence beyond the RQ is to show what to be expected by them.

(25)

"قَالُوا أَأَنتَ فَعَلْتَ هَذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ" (الأنبياء: 62)

"They said: "Are you the one who has done this to our gods, O Ibrahim (Abraham)?" (Al-Hilali and Khan, 1996: 435)

They wanted him to state that he is the doer of the action, rather than to state that the action since the action was truly done, this is denoted by the presence of هذا (=this), and this really means that he has to state for them that destroying the idols has happened. This is why Ibrahim (pbuh) told them in his reply:

(26)

"...بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا ..." (الأنبياء: من الاية 63)

"…Nay, this one, the biggest of them (idols) did it…" (Al-Hilali and Khan, 1996: 436)

He replied stating the doer of the action. If he had wanted to state the action, he would have said: I did, or I didn't.

It might be wanted to state what the addressee knows about the negative or the positive implication of the speech.

(27)

"وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنتَ قُلتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِن دُونِ اللَّهِ ..." (المائدة: من الاية 116)

"And [beware the Day] when Allah will say, "O Jesus, Son of Mary, did you say to the people, Take me and my mother as deities besides Allah?" (Al-Hilali and Khan, 1996: 168)

The meaning here is that Allah knows best. It is to state that Allah knows that Isa (عليه السلام) did not tell them, so, the particle (أ) (=Al-Hamza) has inserted on to because, Isa, Allah's praying and peace be upon him, did not do so. The meaning is to state that they were lying about their claim that he is Allah's son.

(28)

"...ألست بربكم قالوا بلى..." (الاعراف: من الاية 172)

"Am I not your Lord? They said: yes, verily" (Al-Hilali and Khan, 1996: 226)

So, what is stated by these techniques is not what comes after the particle (أ) (=Al-Hamza) or the meaning of the sentence, but something inside the addressee which he believes in. The sentence might be positive and the statement is negative. As in (28) above. It could be the opposite that the sentence is negative and the statement is positive, as in:

(29)

"أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ" (الفيل: 2)

"Did He not make their plot so astray?" (Al-Hilali and Khan, 1996: 850)

1.3.8 Disjoining (الفصل)

This device means the avoidance of conjunction between the attributes in the same verse or between two or more verses (السكاكي, n.d.: 119-138):

"وَإِذَا تُتْلَى عَلَيْهِ آيَاتُنَا وَلَّى مُسْتَكْبِرًا كَأَن لَمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ" (لقمان: 7)   (30)

"And when Our verses (of the Quran) are recited to such a one, he turns away in pride, as if he heard them not, as if there were deafness in his ear." (Al-Hilali and Khan, M. M., 1996: 752).

Disjoining is apparent through the absence of a conjoining particle. There is no conjunction of any type that links the two sentences "كأن لم يسمعها" and "كأن في أذنيه وقرا":

كَأَن لَمْ يَسْمَعْهَا   Ø   كَأَنَّ فِي أُذُنَيْهِ وَقْرًا

1.3.9 Conjoining (الوصل)

This device is the opposite of disjoining, since it is the connection between two attributes and among verses (السكاكي, n.d.: 138):

"صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ" (الفاتحه: 7)   (31)

"The way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians)" (Al-Hilali and Khan, 1996: 1-2)

The conjoining is achieved in the existence of the coordination particle "و" which connects two noun phrases "المغضوب عليهم" (= "those who earned Your Anger") and "الضالين" (= "those who went astray").

1.3.10 Al-Iltifat (الالتفات)

Al-Iltifat is a shift in number, pronouns and tense which *turn from* and that which *turned to* in a given context (عبد المطلب, 1987: 392). Abdul Haleem (2005: 188) adds that this shift is specific for the sake of rhetorical purposes.

"إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ" (الفاتحه: 5)   (32)

"You (Alone) we worship, and You (Alone) we ask for help (for each and everything" (Al-Hilali and Khan, M. M., 1996: 1)

This Quranic verse confirms dedication to Allah's worship being the only god to be worshipped and the only source of aid (ابن عاشور, n.d.: 177).

Al-Iltifat is another rhetorical style utilized here. It is used as a shift from the third person as it is used in the beginning of this sura to the second person as in this particular verse. Al-Iltifat is resorted to for the aim of expressing honouring of the addressee.

1.3.11 Foregrounding and Deferment (التقديم والتاخير)

According to السامرائي (1981: 48), this rhetorical device is employed for the purpose of meaning, context and specification. Thus, in the following example, the prepositional phrase على الله is foregrounded to the phrase توكلنا which encompasses the verb توكل and the subject نا (=we). The original or unmarked order is "توكلنا على الله".

"...وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنتَ خَيْرُ الْفَاتِحِينَ" (الاعراف: من (33) الايه 89)

"... Our lord comprehends all things in His knowledge. In Allah (Alone) we put our trust. Our Lord! Judge beteen us and our people in truth, for You are the best of those who give judgment." (Al-Hilali and Khan, 1996: 305)

Another example:

"وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ اللَّهُ..." (غافر: 28) (34)

"And a believing man of Fir'aun's (Pharaoh) family, who hid his faith said: "Would you kill a man because he says: My Lord is Allah, …" (Al-Hilali and Khan, 1996: 634)

In this Quranic verse, the phrase يكتم ايمانه is deferred for the sake of rhetoric and eloquence and to achieve clarity in meaning. The unmarked sequence should read "رجل مؤمن يكتم ايمانه من ال فرعون".

1.3.12 Overstatement (الاطناب)

Overstatement is the "action or act of overstating, a statement which exceeds the limits of facts; exaggeration." (2OED, s.v. overstate). Overstatement encompasses hyperbole where the difference between them lies in that: whereas hyperbole is an exaggerated statements or claims not meant to be taken literally, overstatement makes something more important than it really is. Overstatement may be utilized to attain a variety of effects. It could be humorous, fanciful, grave, convincing or unconvincing. It is a rhetorical pragmatic strategy which is detected from flouting of the maxim of quality (Leech, 1983: 145), for example:

(35) I'll die if I don't pass this course!

Boiling is essentially assigned to water and other liquids but not to blood.

In Arabic language, الاطناب is overstating an utterance by exceeding the limits of words and facts. Moreover it is the rhetorical manner of speaking and description of praise or dispraise (القزويني, 2000: 176 and العسكري, 1952: 190).

1.3.13 Paraphrases

Paraphrasis use of a longer phrasing in place of a possible shorter form of expression (www.merriam-webster.com). It is both a grammatical principle and manner of speaking that exploits more words than necessary to evoke a particular meaning. Periphrasis is occasionally beneficial for certain purposes. However, it is often considered redundant. Sometimes it is utilized to escape taboo subjects.

" أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ , وَوَضَعْنَا عَنْكَ وِزْرَكَ" (الشرح: 1-2)   (36)

"Have We not opened your breast for you (O Muhammad)) and removed from you your burden" (Al-Hilali and Khan, 1996: 841)

In this text, overstatement lies in the occurrence of the prepositional phrase لك (for you) which emphasizes the fact that Allah (Ψ) opened the heart of the Prophet (ρ) for the Prophet's benefit not for Allah's (Ψ) benefit.

One of the functions of using overstatement is to mention specific things after the general ones, as in:

"حَافِظُوا عَلَى الصَّلوَاتِ والصَّلوةِ الْوُسطَى"   (البقرة: 238)   (37)

Here, the term الصوات (=prayers) is the general term and followed by one of its types, i.e., the specific.

1.3.15 الطباق (Antithesis)

Antithesis (=الطباق) is a figure of speech where contrasting words or ideas are juxtaposed in a parallel and balanced phrase or grammatical structure, as in "my words fly up, my thoughts remain below". It is of two categories: positive, where the two opposites are not positively or negatively different, and negative, where the two opposites are either positively or negatively different.

"قُلِ الْحَقُّ مِن رَّبِّكُمْ فَمَن شَاء فَلْيُؤْمِن وَمَن شَاء فَلْيَكْفُرْ ..."   (الكهف: من الآية 29)   (38)

"And say: "The truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve…" (Al-Hilali and Khan, 1996: 389)

The above text includes a positive type of الطباق represented by the occurrence of يؤمن and يكفر . The negative type of الطباق can be illustrated in:

(39)

"... قُلْ هَلْ يَسْتَوِي الَّذِينَ **يَعْلَمُونَ** وَالَّذِينَ **لَا يَعْلَمُونَ** إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ" (الزمر: من الاية 9)

"… Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allah's Signs and Verses" (Al-Hilali and Khan, 1996: 619)

The negative type of الطباق, here, stems from the presence of the two verbs يعلمون (=they know) and لايعلمون (=they do not know). The former is positive while the latter is negative.

1.3.16 القلب (Metathesis)

Lipnski defines metathesis as "transposition of two sounds in a word". It can be seen as a change in the order of two sounds in a word, e.g., hros: horse(Lipinski, 1997: 192, Richards and Schmidt, 2002: 329 and Yule, 2006: 245). In Arabic, this device is also exists, as in: وجه and جاه. refers to cases in which if we reverse a phrase starting from the end backward to the beginning, the result will almost be the same one.

(40)   " **وَرَبَّكَ فَكَبِّرْ** " (المدثر: 3)

"And magnify your Lord (Allah)" (Al-Hilali and Khan, 1996: 795)

If we read the above text, we will find that the result will be almost the same. The same goes for:

(41)

"وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ **كُلٌّ فِي فَلَكٍ** يَسْبَحُونَ" (الأنبياء: 33)

"And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating." (Al-Hilali and Khan, 1996: 432)

"لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ **وَكُلٌّ فِي فَلَكٍ** يَسْبَحُونَ" (يس: 40)

"It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit." (Al-Hilali and Khan, 1996: 591)

1.3.18 Assonance (السجع)

Assonance is one of the aspects of Arabic rhetoric. It implies a similarity at the endings of phrases where the number of words/syllables is almost the same and with a similar rhythm.

(41) (المرسلات: 1-2) "وَالْمُرْسَلَاتِ <u>عُرْفًا</u>, فَالْعَاصِفَاتِ <u>عَصْفًا</u>"

"By the winds (or angels or the Messengers of Allah) sent forth one after another. And by the wind they blow violently." (Al-Hilali and Khan, 1996: 805)

This text demonstrates a similarity in number of syllables, four syllables for each, and rhythm (عصفا and عرفا). A similar case can be seen in the following example:

(42) (نوح: 13-14) "مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ <u>وَقَارًا</u>, وَقَدْ خَلَقَكُمْ <u>أَطْوَارًا</u>"

"What is the matter with you, that [you fear not Allah (His punishment), and] you hope not for reward (from Allah or you believe not in His Oneness." (Al-Hilali and Khan, 1996: 788)

A third example can be seen in the use of the words "ناضرة" (=shining and radiant) and "ناظرة" (=looking) in the following Quranic verse:

(43)

(القيامة: 22-23) "وُجُوهٌ يَوْمَئِذٍ <u>نَّاضِرَةٌ</u> إِلَىٰ رَبِّهَا <u>نَاظِرَةٌ</u>"

"Some faces that Day shall be Nadirah (shining and radiant). Looking at their Lord (Allah)" (Al-Hilali and Khan, 1996: 801)

1.3.19 Repetition (التكرار)

Repetition is a feature that exists in all languages and serves different functions. It can be a repetition of only form, of only meaning, and of both form and meaning. One of the main functions of repetition is emphasis, as in the following verses:

(44)

(النبأ: 4-5) "كَلَّا <u>سَيَعْلَمُونَ</u>, ثُمَّ كَلَّا <u>سَيَعْلَمُونَ</u>"

"Nay, they will come to know! Nay, again, they will come to know!" (Al-Hilali and Khan, 1996: 809)

This repetition of the noun phrase "سيعلمون" is taken to be a severe threat and direct warning.

(45)

(التكاثر: 3-4) "كَلَّا سَوْفَ <u>تَعْلَمُونَ</u> .ثُمَّ كَلَّا سَوْفَ <u>تَعْلَمُونَ</u>"

"Nay, you shall come to know! Again, nay! You shall come to know!" (Al-Hilali and Khan, 1996: 848)

The repetition of the noun phrase "تعلمون" is taken to be a threat after a threat.

(46)

" فَإِنَّ مَعَ الْعُسْرِ يُسْرًا . إِنَّ مَعَ الْعُسْرِ يُسْرًا" (الشرح: 5-4)

"Verily, along with every hardship is relief. Verily, along with every hardship is relief" (Al-Hilali and Khan, 1996: 841)

Allah (Ψ) informs us that with difficulty there is ease, and He reaffirms it by repeating the phrase "إن مع العسر يسرا".

"الْحَاقَّةُ , مَا الْحَاقَّةُ , وَمَا أَدْرَاكَ مَا الْحَاقَّةُ" (الحاقة : 1-3) (47)

"The Inevitable (i.e., the Day of Resurrection), What is the Inevitable? And what will make you know what the Inevitable is?" (Al-Hilali and Khan, 1996:780)

الحاقة (Al-Ḥāqqah, the Inevitable) refers to one of the names of the "Day of Judgment". On this day, the promise and the threat will inevitably occur. The noun الحاقة is repeated in both form and meaning to achieve the function of horrification and glorification as well as emphasis.

1.3.20 Understatement (الايجاز)

The term Understatement is used to express an idea as less significant than it in fact is, for politeness or for emphasis. Understatement is a statement of intensity or quantity of something which is less than its natural state.

Leech (1969:196) states the effect of understatement depends a great deal on what we know of the situation.

Taking into consideration that there is no exact counterparts to the two terms in Arabic, the terms الايجاز and الاطناب have been chosen as the closest representation in meaning to understatement and overstatement respectively (Abdul-Sattar, 2006: vi).

Alternatively, Harris (2008: 9) assures that understatement "deliberately expresses an idea as less important than it actually is, either for ironic emphasis or for expressing politeness and tactfulness". As in the following example:

(48) The girl next door is little bit naughty. (Gibbs and Colston, 2001: 5).

Many Arab rhetoricians and linguists agree on the fact that الايجاز refers to cases where expressions or words used are few; however, they represent and convey the intended message (for more information, see مطلوب, 1980:145 - 3-132:1937 and السكاكي, 5- 1952:173, العسكري see 160).

" وَإِن يَرَوْا كِسْفًا مِّنَ السَّمَاء سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ" (الطور: 44) (49)

"And if they were to see a piece of the heaven falling down, they would say: "Clouds gathered in heaps!" (Al-Hilali and Khan, 1996: 716)

" وَإِن يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا **سِحْرٌ مُّسْتَمِرٌّ** " (القمر: 2)   (50)

"And if they see a sign, they turn away, and say: This is continuous magic." (Al-Hilali and Khan, 1996: 723)

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